

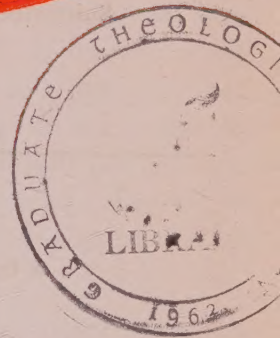


The South India CHURCHMAN

The Magazine of the Church of South India

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Tragedy of Nandyal Diocese



We publish in this issue a letter received from Nandyal Diocese regarding the tragic accident which took place on Monday, 8th June, 1981 in which five persons, Two Deanery Chairmen, One Senior Presbyter and an Engineer were involved. On that fateful day these people were travelling by the Diocesan car on the Hyderabad-Karnool Tunk Road and they were on a mission of the Diocese. As the car was proceeding towards Karnool a heavily loaded lorry coming from the opposite direction dashed against the Diocesan car killing on the spot the two Deanery Chairmen, namely Rev. S. Joseph and Rev. N. D. Balasundaram and also the Engineer who was going to Govindapalle to advise on the construction of a Church building. The driver and the other senior Presbyter were badly injured and were removed immediately to the hospital at Karnool by a police party going the way. The driver also after about half an hour expired.

This news has sent a wave of shock and dismay throughout the Diocese of Nandyal. The Bishop, Presbyters, heads of institutions and all the people of the Diocese are plunged in deep sorrow and anguish. The families of the deceased are simply shattered by this tragedy. We extend our sympathy and condolences to the families of the bereaved and to the people of Nandyal Diocese.

The families left behind by the deceased Presbyters

and the Engineer are in bad shape. As a rule the presbyters of Nandyal Diocese are paid poorly and their living conditions are below normal. The Rev. S. Joseph has left behind six children of whom only one is employed. While Rev. N. D. Balasundaram has left behind four children of whom none is employed. The driver has left behind three small children and the unfortunate engineer also has not left anything substantial for the sustenance of his widow and children. We are glad to know that the Diocese is trying to help these families in various ways and the Synod has granted financial help to the tune of Rs. 3,000 for each family.

This tragic incident highlights one important lesson to be learnt by all the churches. It is sad to note that our presbyters are poorly paid and they can hardly leave anything by way of bank balances or other assets when they die in such tragic circumstances which could help their families. Therefore it is high time the synod thought about creating a substantial fund to help presbyter's families when they face such unexpected distress and loss.

We specially appeal to all men of good will on this occasion to come forward and extend their generous help to the bereaved families. The Bishop of Nandyal has appealed to all the Dioceses to send generous grants to these unfortunate families. We hope the Dioceses will respond to the Bishop's appeal most generously and uphold the families in their prayers.

Dr. Abel appointed Vice - Chancellor



DR. ABEL

Dr. M. Abel, Principal of Madras Christian College, Tambaram and the Hony. Editor of *South India Churchman*, has been appointed Vice-Chancellor of the newly created Krishnadevaraya University, Anantapur in Andhra Pradesh.

It is an honour bestowed upon Dr. Abel in recognition of his erudition, administrative acumen and the impressive contributions he has made in the cause of education, society and church. Dr. Abel has had a brilliant academic career right through. It was as an outstanding student that he joined the faculty of the Madras Christian College in 1950 and from then on his rise to the position of a Vice-Chancellor has been meteoric and phenomenal. In 1961 when he went to the University of California on a Danforth Foundation Scholarship to pursue his Doctorate he distinguished himself as an outstanding student and Scholar and was awarded a Fulbright Scholarship and was also nominated as the best foreign student.

On his return home he built the Postgraduate Department of Political Science and Public Administration and as the Professor and the Head of the Department has sustained it for nearly two decades. It is his worth as a Scholar and teacher that has won him positions. When the Madras Christian College was preparing to become Autonomous, it was he who drafted the Plan

and Programmes, and he was rightly chosen to become the first Principal of the Autonomous College, a honour which he fully deserved. As the Principal of the College he has made remarkable achievements, but quietly. His tenure as Principal has been one of administrative as well as academic successes marked with physical developments of the College. That the College has obtained a substantial financial aid from the Central Agency, Bonn for its building projects is solely due to Dr. Abel's initiative and efforts.

Just as he was preparing to complete his last year of service in the College which spanned over three decades came the joyous news of his appointment as the Vice-Chancellor of the Krishnadevaraya University. For one who had served as a teacher first and foremost with devotion and distinction to the calling, there could not have been a more crowning finale to a brilliant career. In his appointment the entire Christian Community feels honoured for, in a caste-ridden society it is indeed a rare honour that a Christian should be called upon for such a unique distinction. Dr. Abel has remained as simple as ever, unaffected by positions and power and will remain so. As he takes over his new responsibility the entire Christian Community rejoices and wishes him all the best in his endeavour and wishes many more honours and distinctions.

—DR. JULIUS KARUNAKARAN

LIVING IN CHRIST WITH PEOPLE—

Call to A New Spirituality

Ex. 20 : 1-20,

Eph. 6:10-20,

Matt. 5:1-11.

PART II

Taking sides with Christ and people involves a new spirituality. There's no longer the need for the threat of the law, nor the fear of God's punishment but a new voluntary acceptance of the demands of God and His Kingdom. In the course of the Hebrew tradition different types of religious instruction had been employed.

(1) *The Law—instruction*: Israel believed that God revealed His will to the people in the law. In spite of the fact that the law revealed the gracious will of God, it was onesided. It did not take into account the issues of the people. Jeremiah speaks of a new covenant and a new law written upon the hearts of people to avoid this external threat and compulsion. God himself sees the needs of the people and prepares to initiate a new creation of men. The law created a kind of spirituality that regulated the relations between God and people in terms of fear of the consequences.

(2) *The prophets* spoke in new terms, demanding right relationship to God and towards one another. People could not fulfill the demands of God and often stayed astray. The prophetic instruction like the law was onesided. As time went on there was a kind of frustration amongst the people at this onesided work of God through the law and the prophets. People were tired and did not bother about it.

(3) It is at this time that the *wisdom writers* introduced a new kind of pedagogy. The wisdom writers spoke within the context of the law, the covenant and the prophets, but introduced a new element of voluntary persuasion through parables and proverbs. There were no threats but call to consider the right path and the blessed life and voluntarily choose these as part of their life commitment. The wise men introduced a new kind of spirituality through proverbs and parables.

Jesus opted for the wisdom method in his teaching ministry. He used parable and proverbs to introduce the demands of the heavenly father and the kingdom. He often invited people to discuss—to what shall we compare the kingdom of God? There was no threat or compulsion. 'He that has ears to hear let him hear'. There was a voluntary persuasion in the people to choose the right way and accept the demands of the kingdom. It was a shared exploration to a new kind of spirituality.

The Sermon on the Mount begins with the beatitudes, each beginning with the words 'Blessed/Happy is he'. This is another important characteristic of the wisdom writers. 'Blessed' leaves the option to the hearers to choose the blessed life or not. The beatitudes express

a new type of spirituality in which the entire responsibility is with the people, to accept or to reject the happy way of life.

Blessed are the poor in spirit for theirs is the kingdom of heaven. Luke has said that 'Blessed are ye poor'. The kingdom becomes a reality through the coming of Jesus Christ and therefore the poor and the oppressed have a new future—the kingdom will become a reality. This is the section of the New Testament that has attracted several people down the centuries like Leo Tolstoy, Mahatma Gandhi and others to make a new commitment to God and people.

They that mourn will be comforted

The meek shall inherit the earth

Those that hunger and thirst after righteousness shall be filled.

The merciful shall obtain mercy

The pure in heart shall see God

The peace makers shall be called the children of God

The kingdom of heaven belongs to those that are persecuted for righteousness sake.

There are no material promises or threats of destruction, but a call to new attitudes towards life and its issues which make for a new future in spite of the conditions that prevail in the present context. The poor are blessed because the kingdom is become a reality in the coming of Jesus. Their sorrow will be overcome. The presence of God with them will comfort them. Emmanuel—'God with us', is the assurance and comfort for those who are oppressed.

Meekness
Humility
Righteousness
Mercy
Purity
Peace

These are the qualities that make for community and future. The future is with the poor and the oppressed and not with the affluent. The kingdom comes on their side and the disciples are called to take sides with them and their Lord.

These qualities can be misunderstood as belonging to a weak and cowardly people. Those who are committed to take sides with Christ may appear to be against the dominant culture which is often against the majority and in favour of a few. It needs real courage and faith

(Continued on page 6)

The Church and the Holy Trinity

Although during the Christian worship and even outside, we use freely and often the name of the Holy Trinity—Father, Son, and the Holy Spirit, only a few care to understand the nature of the God whom they worship. Trinity is a difficult piece of Christian doctrine. But to make no attempt to understand it, may be wrong. Because if a thing is hard, the harder should be the attempt at understanding it. Some people think that this doctrine is meant for pastors and experts like theologians and not for them. They mean to say that they can do without it. This again is not the right attitude to take because the Bible says; 'Be ready always to give an answer to every man that asketh you a reason for the hope in you with meekness and fear'. Cf. (1 Peter : 3 : 15.)

The right attitude is to try your best to understand it, though human attempts have proved unfruitful in the early days. The Holy Spirit is a true guide and with his help we may reasonably come to grasp its meaning. In this connection the following sections might be of help.

I. God's revelation and man's experience

In the days of old God revealed Himself as the Creator, Father and Preserver of mankind. He later on manifested himself as the Saviour redeeming the world from sin, destruction and death. By the life, death and resurrection of Jesus Christ, His son, the world was saved from that situation. Later still God came to live in the hearts of men and in their midst as God the Holy Spirit. He sanctifies and strengthens them. To this revelation of God, the early response had been one of acceptance, obedience and wonder and joy. If the people were asked what their experience of God's revelation had meant to them, they would not hesitate to say that they had known God as the Father and enjoyed His care and love, and that they had known his Son in Jesus Christ and were saved from their sins and that they had known the Holy Spirit, the Sanctifier and Strengtheners of their lives. Even though they had to know God in those three different ways, He was the one self-same God. The three functional difference in the One God did not disturb them at all and they never asked why this one God (of whom the prophets had often told them that He is their one God) could also be known in three different ways and in three distinct Persons. It sufficed for them to know God in that way. But man is given to speculation and to ask why? What for? and so on.

II. Speculation and Going Astray from the Truth

MAN'S nature did not stop at knowing God and experiencing Him as such: But he would go further and asks questions about Him, and His nature. How can the One God show himself in three different Persons? Is there not distinction in the God-head? Great scholars and theologians were involved in this speculation. Sincerely and honestly they strove to ask questions about God's true nature and tried to understand Him. Is he One or Three? It would not

be profitable for us to go into the details of the various arguments they put forward to prove one way or the other. In the end they were led astray and ended up in formulating different heresies which the Church could not accept. They were led astray along two main lines.

A. *Emphasizing the 'Oneness' of God they lost sight of the Distinctions within the God-head.*

It might be a help to start with two extreme views prevalent in the early Christian thinking on the nature of the Trinitarian God. At one extreme the Oneness and one nature of God was emphasised and quite rightly too. Israel's God is the one, true and living God as against the numerous false gods of the heathen nations around. One does not simply refer to the numerical one but more meaningfully to the one true nature (Substance) of God whether in the Father, or in the Son or in the Holy Spirit, God is one substance. i.e., in His one true nature and character. Was it not this One God who with a mighty hand and raised arms brought Israel, out of Egypt? Was He not the One God, who led Israel nation through the 40 years of desert journey, providing for them and protecting them? None of these things were heard of about neighbouring gods! (Cf Exo. 15: 6: 11.) The conviction of Israel and which the Prophets tried to drive home to them was, 'Hear O Israel, I am the Lord thy God; there is none other besides me'.

The extremists, that is, those who emphasized the Unity of God, fell a prey to the wrong idea that thereby there is no distinction within the God-head. If the Father was manifest at one time and the Son at another time and yet another time the Holy Spirit, each one after these manifestations withdrew himself into the God-head. Thus these manifestations were 'modes', 'Phases' which were not permanent. When the 'Father-Phase' was over, the 'Son-Phase' appeared and when the 'Son-Phase' was over, the 'Holy Spirit Phase' was on.

But too much emphasis on the oneness and unity of God and the refusal to admit distinction within the God-head caused grave concern to the early Church. Their problem was, who then was Jesus Christ, who died on the Cross! Who then was the Holy Spirit whose distinct individuality the Church without the least doubt, experienced? The Death and resurrection of Jesus Christ were historical and were divine acts of God, which marked Him out as a separate divine Being. Otherwise man's salvation was jeopardised. The position of the oneness of God without taking into account the distinction within the God-head, was untenable.

B. *Emphasizing the 'Distinctions', they neglected the 'Oneness' of God-head.*

Soon the pendulum swung to the other extreme. It was now a problem of the Person of God. Here at the end there were those who made the distinction between Father, Son and Holy Spirit very sharp and clear-cut.

(Continued on page 4)

[AUGUST 1981]

My Ministry in the Village

'To the weak I became weak that I might gain the weak : I am made all things to all men that I might by all means save one' (1 Corinthians 9:22).

One important thing to be mentioned in St. Paul's ministry is that he became always one with the people to whom he ministered. He understood their culture, their way of life and he presented the gospel in their own understanding and so his ministry was a successful one. In this article as I reflect upon my ministry for the past one year in one of the rural areas of the Diocese of Madras it is my strong conviction that I should become one with the people. Otherwise I will not be of any use to them.

The functions of a pastor working in rural area are in many ways different from that of a urban minister. The people in the village are mostly illiterate, landless agricultural labourers, exploited and underprivileged. This is the kind of people to whom I am ministering. They were so much oppressed and exploited, they want some one who would really love them and care for their needs. Whoever responds to this call should have a clear understanding of the way of life, the needs and the problems of the villages. So I realised soon my ministry should be in such a way that the villages may be helped spiritually, physically, materially and intellectually. The needs of the people are such that a pastor cannot simply cater to the spiritual needs of the people but should be helpful to them in all aspects of their life to make their life more meaningful. Many people think that the duty of a pastor is only to preach the Word of God and administer the sacraments. Ofcourse these are the primary functions of a pastor. But my experience shows that I should go beyond these things. If I preach the word of God without understanding the problem of the people and if I administer the sacraments ignorant of their needs my ministry would be unsuccessful. I feel it is my duty to enter into all aspects of the life of the people not as a specialised expert but to help them in a small way to improve their lot.

Faith of The Village Christian Community

One thing I found lacking among the village Christian Community is the regular and systematic teaching of the Bible and of the Christian faith based on an understanding of the Bible. Their faith is not deeply rooted in the understanding of the Bible but something just accepted by them.

Relationship with Former Faith

Our society consists of people of different faith and cultures. It has a rich cultural heritage of its own. It is easy and more intelligible for an Indian to express his faith in his own cultural terms. The church developed in tiny enclaves of those who have broken their relationship with their parent culture. In the villages where I am working I see a kind of unhealthy relationship between the Christian community and their former faith and culture. There is a mutual fusion between Christians and village customs and traditions. In many villages along with their name they retain their old name. They carry out their traditional duties at the village celebrations except they do not at the things offered to the idols. If they own land they observe agricultural festivals. There is a sense of solidarity with the whole Christian community.

But I also see to a greater extent the danger of synthesis in their relationship with their former faith and

culture. But this can be averted by giving them systematic and regular teaching of the Christian faith based on the Bible.

Worship

Due to the prevailing social and economic conditions they give only secondary importance to religion in their daily life. Naturally they show less interest in worship service. In most of the villages Sunday worship services are held in the evenings as the people go to the fields on Sundays also. They need a lot of teaching on the importance of worship in their religious life. Worship services do have an impact on the Hindu community there. I often notice many Hindus just getting into the Church during worship time, placing their offerings on the altar and then calmly leaving the place.

In general there is nothing very Indian in the worship services of the village Christian Community. It is more like a prayer meeting. But people enjoy it when we introduce certain new things in the worship service according to the local customs.

Social and economic conditions of the people is another vital point to be mentioned. People are innocent and they always expect some benefit for professing the Christian faith. They are much exploited by the landlords who own major portions of the agricultural lands. Mostly my sermons are focused on the power of the Gospel which liberates men from all their social and physical oppressions. But there is an increasing awareness among the young Christian Community about their present status of life and they come to the forefront with all vigour to fight for their rights. During my visit to the villages I visit their houses which is usually a small thatched shed, sit and eat with them whatever they offer. We always enjoy the fellowship of one another.

Challenges And Opportunities

The challenge of inferior social status, the challenge of poverty and village religion are some of the challenges faced by the Christians of this area. I notice a constant threat to the village Christians by the local Hindus. Since the Christians form a minority community in the pluralistic society of the villages, Christians in the villages lack social, political and economic status in society. A rural minister who is ministering to these people must take all these challenges on himself and help the people in their struggle for just causes.

Problem of Presenting the Gospel

I am often confronted with the problem of relevant presentation of the Gospel to the villages. The Gospel must be interpreted in terms of realities of life that confront men in their everyday life. Not abstract theology but a theology of action is very essential to meet the demanding needs of the villages.

Another thing to be mentioned is the caste system which is the basis of the life structure here. Every village community is divided into two groups on the basis of the caste. The higher caste Hindus live as one group in one part of the village and the lower caste people live separately a little away from them. Usually our Christian Community hails from the low caste people. This is indeed a great challenge to the pastor

and the village Christian community. The pastor has a greater role to play than anybody else in this situation in helping the people to become aware of their present status in life, guiding them and giving them moral support. They want some one who could guide them and give them moral support.

In conclusion I would like to say my experience as a minister working in a rural area has given me the opportunity to experience the wider perspectives of ministry. Many experiences are not always encouraging. There are times of discouragement and depression. But I always cling to God who has been my strength and source of inspiration in my ministry. (Courtesy: Kirk Spire).

REVD. D. A. MANUEL CLEMENT.

The Church and . . . —(Continued from page 4)

It tended to make each a separate and distinct entity. It amounted to coming close to the Hindu idea of Trimoorthy Brahma, Vishnu and Siva. These three are separate individuals and had their own portfolios to perform. One created, the other sustained and the third destroyed. Thus, there is no unity or co-ordination among them. There was no one purpose binding them together either. They could not be said as having the same nature, one substance in which all the three participated; but unlike this Hindu idea the Christian view is that God has His nature of one substance and which is the same and identical for the Father and the Son and the Holy Spirit. The unity of the Trinity lies in their oneness of substance, yet the Father and the Son and the Holy Spirit are distinct Persons in that oneness. God is a tri-personal Being, the person of the Father was separate and distinct from the Person of the Son and the Person of the Son was separate and distinct from the Person of the Holy Spirit.

Now the person of God has to be understood differently from how we are used to understand the word person. God's Personality is profound and beyond men's comprehension. If we cannot understand the divine nature, it does not follow that it is not true; when the Real and the True confronts us it is unbelievable!

St. Paul in I Corinthians asks the Corinthians two questions in a different context. But these questions lend themselves easily to understanding the difference between God's Personality and the Human personality. Question (1) 'Was Paul Crucified for You?' (I Corinthians 1: 13)

By this he means that in his Limited and human personality he is unable to bring the fullness of God's Salvation. He could only preach about it and that's about all. For that matter, all human preachers are like that; but it is only in and through the Person of Jesus Christ the full Gospel is given to the world. The death and resurrection of Jesus Christ were divine acts through which the full blaze of God's salvation for man was revealed. 'For it pleased the Father that in Him should all fullness dwell' (Colossians 1: 19) and also of 'In Him dwelleth all the fulness of the God-head bodily' (Colossians 2: 9) (St. John 14: 19). Question—(2) 'Were you baptised in the name of Paul?' Christian Baptism is administered in the Name of the Father and the Son and the Holy Spirit (Acts 8: 16 & 17). What really takes place at Baptism is whoever believes is baptised and he or she belongs wholly to God. So the person baptised in the name of the Father and the Son and the Holy Spirit is the belonging of the Tri-personal God; To his care and protection and guidance the person baptised is committed.

In St. John's Gospel Chapters 8: 4, 15:16 we read much about the Father and the Son and the Holy Spirit and about their oneness. 'I speak to the world those things which I have Heard of Him', St. John 8: 26 or 'The Father and I are one' St. John 14: 12 or St. John 14: 26-15: 26. The Father and the Son and the Holy Spirit, are spoken of as being one in thought and word and deed. God's one purpose of man's salvation runs right through in the Father and the Son and the Holy Spirit. At the same time their personal distinction is maintained. So the Orthodox Church was inevitably led to the conclusion that though the unity of the 'God-head' is there and rightly emphasised, the distinction within it should also be equally believed and emphasised.

III. The Church and the Necessity for a 'Formula'

The church put its foot firmly and rejected both the extreme views, because none of them has the Biblical basis.

In order to put a stop to endless speculations leading to heresies She chose a Greek word 'Ousia' meaning substance and used it for the 'One substance' which God the Father, God the Son, and the God the Holy Spirit shared, and they Chose the Greek word 'Prosopon' to denote the persons in the Holy Trinity.

Thus a formula agreeable to all arrived. The 'Ousia' stood for one substance and the 'Person' for the three distinct persons of the Trinity. Hence we get the formula, 'Three Persons in One Substance' or simply 'Three in One'.

REV. D. M. SAMUEL
House of Prayer, Adyar.

Living in Christ . . . —(Continued from page 3)

to stand against the status quo and yet challenge them in purity of heart, peace and love.

To turn the other cheek, to give away the cloak to him that takes away the coat, to go the second mile and love the enemy, appear to be complete surrender to oppression, but through these a new order of society emerges based on forgiveness and love. It is these qualities that make for a new spirituality and the kingdom becomes a reality. The sermon on the mount deals with this mature spirituality in relation to the issues that face us in the life of the community. It is not an individualistic ethic but a community ethic (Note the plural 'theirs' in the beatitudes). The new spirituality has to be lived in relation to the community and amongst people. Thus the concerns of the people become the concerns of the Church—those people who are called to take seriously the demands of the new age in the present life in the community.

St. Paul writing to the Ephesians speaks of the new spirituality in terms of the struggle against the principalities and powers in a mature way. The Christian and the Church will have to take their stand against these armies with truth, righteousness, peace, faith, salvation, hope, spirit and prayer. These form the armour to fight against principalities and powers. The beatitudes are given as the armour of the Christian in his struggle against evil. The struggle is there, but it is waged in mature spirituality. This mature spirituality and pastoral concerns should be reflected in all the programmes of the Church and its conferences and assemblies.

P. VICTOR PREMSAGAR

[AUGUST 1981]

God of Love: A MEDITATION

Genesis 22:11 ff ; Matthew 21:33 ff ; Roman 5:1-11

(Sermon preached by Prof. Preston William of Harvard Divinity School at St. Mark's Cathedral while he was visiting Professor at UTC, Bangalore.)

Our scriptures for this morning are exceedingly rich and profound. Each lesson is worthy of a series of sermons upon it rather than the brief comments that I shall make.

It is important for us to remember this morning that we read and understand the passages from the point of view of our Easter faith i.e. our faith that Jesus of Nazareth was the Christ and that he died and rose from the dead in order that we might have life and have it more abundantly.

Our purpose then is not to seek or comprehend how Abraham could consent to the sacrifice of his only son or to understand how God could conduct such an ethically unacceptable testing, but rather to see how this O.T. passage illumines Jesus' sacrifice on our behalf.

Perhaps the most important change between the O.T. lesson and our preparation for Easter as presence in Christ's passion is a change in the conception of God. God in the Abraham narrative is a jealous God. A God who demands full and complete allegiance from his subject. And in spite of the fact that Abraham had already proved faithful to him by leaving his family or tribe, this God continues to test Abraham. God is pictured here as a jealous God. A harsh and demanding father who tolerates no loyalty on the part of his followers to other duties or persons that might threaten their allegiance to him. Having given Abraham and Sara a son, God probes then to see Abraham's affection is still His. The son must not replace God in the heart of Abraham.

The story, of course, turns out well. Isaac is spared. But the sparing of Isaac is secondary to the description of God. God is a jealous God. One who permits no human love or loyalty to override his claims upon his followers. And God's claims know no limit, God may demand even human sacrifice.

How different though is the picture of God revealed by Jesus' life and death. We see a picture of God our mother rather than God the jealous father. God does not demand that we sacrifice our children to prove our love. God instead so loves us that he is willing to become a human person, to teach, to suffer, and to die in order that we might live. The God of the O. T. and

the God of the N.T. are one, but it is the N.T.'s conception of God as revealed in the life of Jesus the Christ that tells us how to interpret the O.T. and come to possess a correct vision of God.

Reading the Abraham narrative in the light of Jesus' life, death, and resurrection we can clearly see that God is like a mother rather than a jealous demanding father. God loves us beyond all measure. God nourishes us, teaches us, sacrifices for us in order that we might have eternal life.

In addition the ethical dimension of life in the picture of Christ's passion is not broken by a demand on the part of God that we act in a morally repulsive way. There is no arbitrary and senseless demand to take human life. There is preaching of the ethical, but the rupture is the result of going beyond all that justice demands and surrendering one's own rights in order to fulfil the needs of the other. The God Jesus reveals is like a mother, willing to give all she possesses in order to ensure the health and the safety of her children. The ethical dimension is transcended and replaced by the gift of sacrificial love. Justice is not denied, it is rather fulfilled and fashioned into love.

Now it is precisely the attraction of this picture of God as a tender loving mother that makes our second passage as unbelievable, in a way, as our first. Can you imagine a person rejecting one who was willing to sacrifice all, including life itself in order to aid him? The thought is difficult to contemplate. Usually we spend a great deal of our time and money seeking to win and to influence people. We want to be surrounded with persons who will look favourably upon our interests and seek to fulfil them. Can you imagine people like ourselves, who spend so much time pursuing self-interests and seeking others to contribute to our self-interests-rejecting a person who is willing to devote himself fully to our best interests?

Well, it may be hard to imagine but our second lesson tells us that we constantly reject the loving tender care of God. The profound truth in the parable about the vineyard is that men and women like you and I are constantly rejecting God's love in order to acquire as our permanent property as much of His earth as we can accumulate. Having been given life, the good things of the earth, and the ability to fashion those elements into cultures and material goods, we set about not to affirm God but to place ourselves on God's throne. We make ourselves gods for others to worship and obey.

I am told that in some Indian Villages the wife calls her husband lord and is expected to act as if he is truly her lord. This is true also in some middle class and professional marriages and in many relationships between men and women. All such practices are condemned by the God who loves us equally and has given himself on the cross in order that men and women may be fully equal.

Middle and upper class persons whether in America or India delight in consuming more than their proper share of the earth's resources and in constantly adding to their already too great proportion. The lord of the vineyard is displeased with such actions and seeks to remind us that we are but stewards and must learn to share our goods with our neighbour in need.

How we utilize the resources of heart, mind, and material goods, the earth, sky and sea which are all the creation of God indicates how we relate ourselves to the lord of the vineyard. And unfortunately we too frequently respond as did the tenants in the parable. We seek self-interest and self-gain. We seek to control and to possess, we collude and connive with others to assert ownership over the lord's creation. In doing so we deny the Easter faith and reject God's gift of himself in love and tenderness for our salvation.

Unlike the story of Abraham and the intended sacrifice of Isaac, the parable of the vineyard points not to God but to our response to God's love. There is present here not demand but gift, and what is disclosed is that we do not know how to receive God's gift of himself. We seek instead to possess both the gift and the giver.

During this session of preparation for Easter however our sinful action is uncovered. In Jesus' acceptance of us we can know and experience what love of God entails. It entails emptying not filling the self, giving not taking, and letting go not hoarding. As Christians we are challenged to deny ourselves and to affirm the life of those around us. Jesus did precisely that and what was taken from him was restored by God and what he did has been multiplied over and over by the good deeds of men and women who have over the centuries witnessed to their love for God by serving their neighbour in need.

If I were at home in the United States I would be recalling this day the life of Martin Luther King Jr. who was assassinated on April 4, 1969. He was but one follower of Christ, but in his life time his willingness to treat life as a gift from God to be used on behalf of the neighbour led to the bestowal of a new dignity and freedom upon 22 million black Americans. As Indian Christians you can make a similar contribution if you realize that the vineyard is not yours but the lord's and that its fruits are for all, and not only for a few to enjoy.

Our lesson from the epistle of Paul provides us with yet another insight about God and ourselves. It states that the love of God like the love of a true mother is never withdrawn from us. God does not abandon us but God's love is steadfast and ever with us.

One observation of Paul must be set aside, however, for if it is not entirely wrong it is in most places of the world especially in India today, very misleading. The observation is about suffering.... 'We rejoice in our sufferings knowing that suffering produces endurance, and endurance produces character, and character produces hope.' Now while this observation may sometimes be true it is certainly not true of Jesus' passion and it is certainly not true about the experience of most of those who suffer in the world.

As we look upon Jesus during the last week and days of his life, we do not see him rejoicing in his suffering. He neither rejoices in it nor engages in deep remorse. He seems to wish that it could be avoided, that the cup would pass from his lips. But since that is not possible he accepts it 'not my will but thine'. Jesus did not rejoice in suffering nor should Christians. Jesus appears

simply to accept his suffering as an accompaniment what he was required to do. That too ought to be the attitude of the Christian. We are not to rejoice in suffering then but simply accept it as a necessary even if it is unpleasant aspect of life.

In addition we need to recognize that suffering does not produce endurance, nor endurance character, character hope. If such were the case India would be remarkable for the perseverance of its people, the character, meaning by that term spiritual uprightness and their hope. Such, of course, is not the case and seldom the case anywhere. Suffering breaks endurance as well as builds it; endurance has little if anything to do with character, and hope is to be associated with some but not all types of character. Paul's words about suffering don't ring true with experience. Paul seems here not to be observing life but rather imposing upon life an explanation which he thought would lead first century Christians to endure persecution. What Paul says here about suffering is seldom true.

Nevertheless what Paul says later in this same section about endurance, character and hope is true. All of these traits do have their origin in God's love which has been poured into our hearts through the Holy Spirit which has been given to us. Because of God's love we can endure suffering. Because of God's love we can in the face of suffering establish a positive character. Because of God's love we can always hope because we know that his purposes are true and righteous altogether.

This is the truth we see in Jesus' life as we watch him move along his lonely road to Calvary's cross. Jesus is able to endure suffering because his heart is filled with the love of God. His character is without blemish because he is full of the love of God and in him is the hope of mankind for ever more because in him is God's love perfected.

Paul's metaphor is a crude one. God's love has been poured into our hearts through the Holy Spirit. It suggests the Holy Spirit as a mechanic pouring oil—God's love—into an automobile engine—the heart. The metaphor is crude but it is also accurate. We are a sense like automobiles. We are highly intricate and complicated machines, with thousands of moving parts which must be harmoniously fitted together if we are to function effectively as persons. And love like oil can enable us to function with a minimum of friction or abrasion. Without love disharmony reigns, conflicts ensue, and social living may be greatly retarded or stopped.

This morning I have sought to look at our morning lessons in the light of our preparation for Easter. I have asked not what did these passages mean to their authors but what ought they mean for those of us who live in the resurrection and can read them in the light of the Easter faith.

The meaning is I think clear, namely that God is a God of love who will not let us go even though we constantly deny him and even seek to kill him. Our infidelity to God does not lead to his abandonment of us. Rather God seeks ever to fill us with his love and to redeem us from our sin.

—PRESTON WILLIAMS

From A Woman's Angle . . .

(1) In vain—???

One day Kamala came to me at about 8 p.m. We were about to have our night meal and I asked her to join us. First she refused and when I repeatedly asked her to join she finally said yes and came over to the dining table.

After the meal we both came back into the living room and I offered her Paan. She took the betal leaf into her hands, suddenly turned to me and said 'well, I have eaten my stomach full—nearly after two long years!'

It shocked me. Because Kamala's family is not poor. Her husband is an engineer and owns property that is worth many lakhs. She has an army of servants at home. She has two kids, she is young and healthy. I looked enquiringly at her.

By then her eyes were full of tears and she began to sob.

I let her cry so that the load of the emotion can be off her chest. After some time she recovered and began to talk.

Kamala was just eighteen when she met her future husband who is a Hindu. They married the same year much against the wishes of their elders. They were happy for a few years and she bore him two children.

Kamala is a semi-orphan and studied up to tenth class. Her mother is a school teacher and has three more kids to support. She lives in a far away town.

After ten years of happy married life Kamala's husband has started living with a Hindu girl. Kamala cried and quarrelled with her husband over this but he did not change. He simply ignored her first and when she further argued he started beating her black and blue. He once locked her up in a room and beat her with a metal chain.

Kamala bore all this in silence. Why? Because of her two small kids. She was not in a position to get a job and bring them up herself.

Now the doors of her husband's house have permanently closed on her. So she has gone to her mother. She worked as a shop assistant for some time. She was worked up mentally and she could not just eat. She became weak, pale, and sickly in a short time. In spite of all this she continues to work still, for she needs money to come all the way, just to see her kids.

After narrating her story Kamala said, 'you are a social worker, he knows you and your husband. Can you please talk to him?' I said I would.

She wanted the children to be with her. She asked me to request him to give her a monthly allowance so that she can live here in a separate house with the kids and educate them.

The next evening I took my aunt who is a doctor here and also the vice-president of our Ladies club, and another doctor to his house.

When we opened the topic he flew into a rage and said that we were wasting our breath. After he calmed, we tried to explain and make him see reason. He said he would give her the children but not any money. The kids were quite happy with him, and are well looked after but once they go to their mother he will not have

any thing to do with them, he said. We could do nothing but return home.

There is another instance. Meena works in a college as a lecturer. She has a daughter who is seven years old. Her husband who is also a Christian has married another Christian girl recently in a church! Now Meena is separated and lives with her aged parents.

There are many such women in our community and I tell you, Kamala and Meena are no fictitious characters. If you ever, by chance come to our place and happen to pass by the convent school—and if you have the inclination, just slow down your car, and look into the portico. There you will see a thin, fair, pale woman (or shall I say a girl because she is still twenty-eight and has not lost her charm), leaning against a pillar, eagerly waiting for the interval bell to ring, so that she can meet and talk to her children. At times you can see in her hands a biscuit or a sweets packet that she has purchased with the greatest difficulty——. No doubt the children are sent a sumptuous lunch from home—but the maternal heart has its reasons.

Should all these women continue to live in agony? They are all helpless and have none to turn to for succor. They keep struggling in vain——.

How long will they struggle like that? Why can't the church appoint a committee that comprises of Lawyers, Social workers, and Psychologists? This committee would invite reports of such cases from each church, study them in detail, and bring legal pressure on the accused. Only then we Christians can talk of freedom, upliftment, peace and joy.

(2) The Ivory Pedestal

Even if you are happily married and do not have either a spinster or a bachelor in your family who needs to be married off I request you to look into the Matrimonial ads. column on a Sunday when you would be relaxing at home.

Among a host of other ads. you would also find ads. by Vellala and Nadar Christian brethren, and ads. by Kamma and Kapu converts of Andhra Pradesh.

Not only these recently I met a professor whose son married a girl whose surname was Guptha and this lady went about telling every one around that her daughter-in-law is related to the Guptha Kings!! Believe me I am not kidding!

There's my husband's articled clerk who is a post-graduate and a Chartered Accountant. He and other male members of his family do not wear the sacred thread, since the boy's grandfather stopped the practice stating that it was a mere outward sign. So girls are refusing to marry him in spite of the string of degrees he has. When he told me why there was delay in his marriage I asked him what he was going to do. He smiled and said 'well, I am going to wait for the right girl who would understand me!'

What are we Christians heading for? Did we not leave behind our caste, identity and everything when we accepted Christ? Did not Christ come down to us? If we were not what we are today certainly those hundreds of Harijans from Tamilnadu would have thought twice before embracing Islam. What repelled them? It is the question you, I and every Christian should answer.

The time has come for us to step down from our Ivory pedestal and carry the plain rugged, wooden Cross....!

Bellary.

INDHUMATHI PATNAIK

MISSION TODAY

There are many voices in the world today, calling for a change—Change of systems, change of structures, change of attitudes, change of Governments, and even change of hearts.

Amidst all these voices there is a voice that has continuously called for a change of - what they call the oppressive structures, the exploiting market, the aggressive rulers etc. This voice was hardly noticed two decades ago. But it kept on growing, it kept on raising its voice and now it is noticed. Now this voice is heard among the youth, it is heard among the poor, it is heard among the workers, and it continues to grow and what more... this voice is now heard in the church pulpits too. But the world at large has branded the people who raise this voice as revolutionaries, terrorists, insurgents, marxists, communists, maoists etc. . . . How come this voice is heard in the churches today? We hear of the same from church pulpits, youth meetings, private Bible study groups.

There are Christian Institutions amidst us that give a hand to this voice. There are now hundreds of Christian magazines that print out the pronouncement of this voice. We find the support and encouragement given to such groups by the World Council of Churches which at certain instances has even given help to guerrilla movements. But yet there are many Christians in the church who question this attitude in the Church . . . Yes! . . . it is really worthwhile raising this important question. Have we, who believe in the work and life of Christ any room for such voices? Is it Christian to allow such propagation from the pulpit? Should we tolerate such people and their institutions any longer? To answer this we have to come back to the authority of the Bible. Is this Scriptural? Does the Bible uphold these views and support such people? Let us look at the Bible for some time. On the surface level it does not uphold any such views. We can with our surface level reading of the Bible dismiss that these voices have no scriptural support at all. But I would like to look at two passages from the Gospel in depth now. We know the story of the contribution made by a poor widow who put two copper coins in the treasury. We have heard many sermons on this passage based on Jesus' praising of the young widow for she contributed all she had. But let us take the whole passage from Luke 19:45—21:6. In 19:36 Jesus vigorously condemns the scribes who go about in long robes and devour the widows. The widows were at the mercy of the scribes. They were exploited by them to the maximum. Jesus immediately sits down at the treasury and shows how this cruel form of exploitation takes place.

The system of the temple treasury was such that, it was geared to take away all the money the widows had for their livelihood. It devoured the widows completely. In 21:3 the remark that the widow contributed more than all the others, is definitely not a statement of complement. But on the other hand it shows the cruel form

of exploitation that existed in the temple during the time of Jesus. In 21:5 a question is raised about the temple which is built and maintained by such offerings. The temple is maintained by the offerings that have been cruelly extracted from the widows and Jesus says 'that not one stone will be upon another, the day will come when the whole temple would be destroyed'.

Thus we find that Jesus not only exposes the oppressive structure, but very clearly foretells the doom of such institutions that propagate such oppression. This act of Jesus' reveals that He himself opposed all forms of oppressive structure and he foretold the doom of the same. Incidentally this is said in the temple premises itself. Reading through the life of Jesus we find that he vigorously attacked and sometimes in very harsh language as in Matthew 23, the people who dehumanized the fellow-being by means of oppression and exploitation. Many of his parables like labourers in the vineyard, the Good Samaritan, the wise steward etc. . . . are clear examples when he points out the oppressive structures of his time. These also show how the people who were neglected and de-humanized were fulfilling the God's eternal work in the world. Thus by sincerely taking a deep look at the life of Jesus it is clear that the house of God which is the Church of Christ, that is the body of Christ is definitely a place where such de-humanizing structure ought to be exposed and people challenged to change the same. Secondly in Luke 4:18-19 we find the fullness of Christ's mission being proclaimed in the synagogue. What is Christ's mission? It is the proclamation of good news to the poor, it is the proclamation of release to the captives, it is the recovery of sight to the blind and it is liberty to those who are oppressed and as a crown of all this, it is the proclamation of the year of the Lord. Thus the Gospel clearly spell out the need to carry on with our master's mission. We as Christians have the responsibility to change the present structures. We have to toil day and night to release the oppressed and the captives and for this we have to fight against structure. This is what Christ did and that is why he was crucified by the rich by the landlords, and by the temple authority in Jerusalem, for he was breaking the structures by which the exploited the innocent people.

The Church's mission is to continue with the work of Jesus and not to just sit and enjoy the comforts we have. We have to act and be prepared to carry the cross. Thus we have got to raise our voice even from the pulpits, as Christians we have got to act, vigorously for that is our mission. It is scriptural and it is what Jesus did. Today we have too many structures that need to be broken. Not only structures in the society but in our own churches. Let us not only raise our voice but let us act.

REV. P. MOHAN LARBEER

LETTERS TO THE EDITOR

The Editor,
The South India Churchman,
Madras.

Nandyal R.S.,
22nd June, 81.

Dear Doctor,

I request that the following sad news concerning the death of several of our brethren involved in the accident on 8th June may be published in the next issue of the *South India Churchman* under Obituary. On Monday 8th June 1981 five persons, two Deanery Chairmen and one senior presbyter were involved in an accident of the Diocesan car on the Hyderabad-Kurnool trunk road at a distance of 31 Km from the latter. Upon a heavily-loaded lorry coming from the opposite direction dashing against the Diocesan car, the two Deanery Chairmen namely, Revds. S. Joseph and N. D. Balasundaram of Govindapalle and Kurnool respectively as also the engineer who was going on church duty were instantaneously killed; later, the driver also after about half an hour expired, leaving the other passenger, the Rev. M. Devadas, a senior presbyter of Dhone in Kurnool

Deanery, in a state of bad injuries both on the hands and legs, who was immediately removed to the Hospital at Kurnool by a Police Party going that way.

The driver has three small children and the Engineer three adult ones, while the Rev. S. Joseph has left behind six children of whom one is employed, Rev. N.D. Balasundaram leaving behind four, of whom none is employed. The Diocese is trying to help these families in various ways.

Very generously the Synod has granted a help of Rs. three thousand to each of the families. In addition the Diocese wants to give the best of help possible by giving a lumpsum amount for the bereaved families at this time of their great distress and loss. Contributions for helping these families will be gratefully received.

Yours sincerely,

(✠)RT. REV. P. JOHN
Bishop in Nandyal.

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Sir,

*Sub :—*The Role of Sisters and many women (also some men) who through fervent prayers—Prayer vigils—helped to restore peace and reconciliation in CENTRAL KARNATAKA DIOCESE.

Praise the Lord for the miracle He had wrought in our midst even to restore peace and reconciliation among our friends in the Central Karnataka Diocese. While there were several efforts from various quarters including 'Sincere prayers of thousands of men and women' (Moderator's words), by far the most effective and significant role was by the sisters, many women and men, who organised, in all the Churches at Bangalore Prayer vigils—fervent Prayers and intercessions without ceasing, during the passion Week. The Lord seemed to have honoured this effort and brought about what the Moderator calls 'is more than a miracle'. In his report the Moderator acknowledges the fact in general terms 'But suddenly the whole thing took a new turn and the Lord heard the Sincere Prayers of thousands of men and women'. I thought that both in the editorial and Moderator's report there should have been a special reference to this 'Fervent and prayers without ceasing—prayer vigils and Intercessions. Only through persistent and fervent prayers, this weapon of Prayer can bring about such miracles and even greater victories and miracles in the Life and Work of the Pastorates, institutions, Dioceses and the C.S.I. as a whole. It is time that we as a Church realise that in the Order of Sisters, Women's Fellowship, in the various Homes and places like Vishranthinilayam at Bangalore—Even Men's—Young peoples and Children's fellowships—we

have real power houses—Centres of prayers. I am mentioning particularly the orders of Sisters, who really without ceasing and fervently offer prayers and Intercessions for the Bishops, Clergy, Laity, the work of Institutions of all types, and others in all Dioceses. But if you look around and see in every Diocese—one will notice that the membership in the order are only those (with very few exceptions) who are the remnants of those drafted during the early days of the formation of the order by Sister Carol Graham. While the demands and needs are even more now in all the Dioceses, the number of new ones being drafted are practically nil. The numbers are fast dwindling. This should be a matter of serious concern and effective steps should be taken to recruit more from each Diocese. By doing this we will be building up strong and assured sources of spiritual strength and blessing to the life and work of the Church of South India.

In the din of ordination of women let us hope that we in every diocese will not forget to show real and positive concern to recruit more in to the order of Sisters.

'But we will give ourselves continually to Prayer'
Acts 6 : 4.

'Let us then with confidence draw near to the throne of grace'. Habreus 4-16.

Philippians 4 : 6-7.

SAMSON &

JOHN RAMAKRISHNAIAH.

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MAY PLEASE NOTE

1. In view of the increased cost of paper and printing, the synod Working Committee which met on March 31, 1981 has resolved to increase the annual subscription of *The South India Churchman* from Rs. 6 to Rs. 10. This will come into effect from *January 1982*. Single copy Re. 1.
2. The revised advertisement tariff from January, 1982 is as follows :

Full page	Rs. 200.00
Half page	Rs. 100.00
Quarter page	Rs. 75.00
Less than quarter page	Rs. 40.00

Material for advertisement should reach the undersigned before 20th of each month for publication in the following month.

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News from the Dioceses

NANDYAL DIOCESE

The Nandyal Diocese experienced one of the worst disasters in its Church History when the Diocesan car AAX 1436 coming from Wanaparthy was knocked off the road by a heavy-loaded lorry around 4 P.M. on 8—6—81 on Kurnool-Hyderabad Road 31 Kms away from Kurnool resulting in the death on the spot of 1. Rev. S. Joseph, 2. Rev. N. D. Balasundaram, 3. Sri. K. P. Azariah an Engineer and 4. Sri. P. Luke the driver. The Rev. M. Devadas the only survivor and seriously injured was rushed to Kurnool Government General Hospital in a police van passing that way. He is progressing well.

The Rev. S. Joseph the Deanery Chairman of Govindapalle was taking the Young Engineer and Architect of Govindapalle Church which is under construction for inspection and advice. *He was rendering free services to the Diocese.*

The Bishop who was informed on telephone arrived at the hospital by 10.30 P.M. along with the Vice-President, Rev. N. Benjamin and joined the Diocesan Property Officer Sri. S. S. Sathyanadhan and the Kurnool Pastorate Secretary, Sri. E. John Samuel, who were already arranging relief measures. They then proceeded to the scene of accident at about 11.30 P.M. and also to Alampur police station to which place the police had already shifted the dead bodies for post mortem. They waited on the police station till 2.30 P.M. on 9—6—81, and took charge of the bodies after the post mortem and proceeded to Nandyal.

Special mention here and appreciation is due to the Secretary Pastorate Committee, Kurnool and other local congregation members at Kurnool who rendered outstanding service in arranging coffins and transport for transporting the bodies to their destinations.

We solicit your prayers for the eternal rest to the souls of the deceased; for the speedy recovery of the injured and for condoling the bereaved families.

S. S. SATHYANADHAN,
Correspondent.

MADRAS DIOCESE

Report of the Diocesan Drought Relief Programme

Once again I wish to apprise the readers through this monthly issue of our *Diocesan News and Notes*, the critical drought condition that prevails in the villages of Central and Southern areas of our Diocese. As I had mentioned in the issue of May, '81, almost all the villages in Tiruttani, Pallipet, Sholinghur, Nagalapuram, Roshanagaram, Arakonam and Kilpaukkam Pastorates and parts of Tiruvallur and Ikkadu Pastorates in Central area and parts of Melrosapuram, Tirupporur, Tirukalikundram, Uthiramerur, Madurantakam, and Sriperumbudur Pastorates in the Southern Area are in the firm grip of drought and consequent scarcity of water. Due to failure of monsoon, public and private drinking water wells have dried up in many places and the supply in the remaining few wells is too meagre to quench the thirst of the suffering poor community. It is really an awful sight to see women treading long distance in hot

sun to fetch a pot of water. It will not be an exaggeration if I say that in a few remote and interior hamlets and colonies in Tiruttani, Arakonam, Sholinghur, Pallipet and Uthiramerur pastorates the depressed and oppressed communities are forced to drink stagnant, cantaminated water drawn from filthy ponds as they are left with no other alternative. Lest they should go without water which is impossible.

Drought Relief measures implemented by the Government, I am sorry to point out, have not reached the most deserving poor communities. During my intensive tour of the drought affected places in May '81, I have come across many villages and hamlets where the facilities provided for cast people for drinking water have been glaringly denied to the poor people in the colonies and their appeal to those in authority have been of no avail. Such are the conditions and circumstances which have driven our Diocese to take up the burden and responsibility of providing drinking water for the needy and thirsty millions on humanitarian grounds unmindful of the cost involved.

Our Bishop's concern for such suffering community has been so great that the Drought Relief Programme launched by him on a war footing gained momentum during May and has resulted in our locating 103 existing wells for desilting and deepening and 47 places for sinking new wells to provide drinking water. New wells are being sunk in localities where there are no wells at all or where there is no possibility of deepening. In a few cases the well works have been completed, thus providing drinking water for those in need.

The list of villages and localities selected for sinking new wells and for deepening the existing wells is appended. Of those new well works and deepening and desilting works have been commenced and many of them are in good progress while some of them have been completed. By the Grace of our Almighty, and with the whole hearted co-operation of our Presbyters in these areas and the untiring efforts and enthusiasm of those to whom these works have been entrusted, We hope to achieve the target of 300 wells by the end of July '81. The great concern for the suffering people and the enthusiasm shown by our beloved Bishop in the implementation of relief measures will be evidenced by his undertaking intensive tour of Melrosapuram, Tirupporur, Tirukalikundram, Chingleput and Tinnanur Pastorates for inspecting the Drought Relief Works in progress during the hot days of May in spite of his delicate health.

I am thankful to the Presbyters and others who have accompanied me to interior places and helped me in identifying the wells during my tour unmindful of their time and comforts. But for their co-operation and help, it would not have been possible for me to locate the wells for deepening and the places where there is real need for sinking new wells within such a short period.

Above all, I thank the Almighty for the wonderful way in which He has been guiding and leading us in this Programme.

We are now marching under the banner of Christ, our Saviour waging war against Drought. The estimated cost of the works we have so far undertaken works out around Rs. 4.5 lakhs. This means that we require not less than Rs. 7 lakhs to complete our Drought Relief Programme which will have to be continued till the end of July, when we hope the

monsoon may set in. To achieve this end, we earnestly appeal to you for your help, co-operation, liberal donation and sincere prayers.

G. DEVAVARAM
Diocesan Property Officer

NEWS FROM KARNATAKA SOUTHERN DIOCESE

(I) A Consultation on Diocesan Priorities was held at the Christa Sevakkee Ashram, Parpale on March 23rd and 24th. There were 35 participants both Lay and Clergy who took part in the discussions. 4 papers relating to different aspects of the theme 'Priorities for the Mission of the Church' were presented by Theologians of K.T.C. It was suggested that the dichotomy which exists between Clergy and Laymen be removed and all God's people be known as 'Laity'.

- That the Church is an instrument for the Mission of God, and not for the Mission of the Church.
- That the necessary machinery be formed at Diocesan level to communicate to and educate the people on the priorities of the Church.

(II) The Karnataka Pastors Conference was held from 4-8th May 1981, at Mangalore. Delegates from various parts of Karnataka, as well as many International Leaders participated. Dr. Sam Kamaleson of World Vision International, was the Chief Speaker at the Conference.

(III) The Golden Jubilee Year Celebrations of UBMC Primary School, Jeppu, Mangalore, another School founded by early German Missionaries, was presided over by the Honourable Minister for Co-operation H. C. Shrikantaya and inaugurated by Rt. Rev. S. R. Furtado, Moderator's Commissary, K.S.D.

DR. (MRS.) EVA D. BELL.

CHILDREN'S BIBLE IN KANNADA

2nd Printing

The Second Edition of the Children Bible in Kannada, was released on Friday the 19th June 1981 at Bangalore. The function was arranged by the Karnataka Inter Diocesan Literature Board. Shri. B. A. Bhasme, Director, C.S.I. Council for child care, Bangalore, presided over the function. Rt. Rev. S. R. Furtado, The Moderator's Commissary in Karnataka Southern Diocese, Mangalore, released the Children's Bible. Rev. H. M. Duke, Secretary, Bible Society, Karnataka Auxiliary, Bangalore, offered opening prayer and Rt. Rev. V. P. Dandin, Bishop in Karnataka Northern Diocese, C.S.I. offered closing prayer and benediction. Rev. J. M. Jogula, the Secretary of the I.D.L.B., gave an introduction, welcomed those who attended the function and thanked all those who helped in this.

The original book was in Dutch, written by late Anne De Vries in Netherlands in 1948. This has been translated in more than thirty languages in the world. The English copy was given to the late Rev. S. A. Mara, by Dr. A. W. F. Rutgers who was serving as medical missionary in Guledgudde in Karnataka. He also secured financial help for printing this in Kannada. Mrs. Champavati Desai, daughter of Late Rev. S. A. Mara is the translator. It was published first in 1972 and now the second edition is released. This is priced

Rs. 10. We hope to have good response from the readers, so as to make it possible for next edition.

REV. J. M. JOGULA,
Secretary, IDLB.

INTERNATIONAL HINDU-CHRISTIAN MEETING

New Delhi—7th June 1981.

An International Inter-religious meeting of Christians and Hindus concluded today after a week of dialogue at the Retreat and Study Centre at Rajpur near Dehra Dun.

The meeting sponsored by the World Council of Churches in co-operation with the National Council of Churches in India, the Orthodox Church of India and the Church of North India brought together Christians and Hindus from all over the world. Representatives of the Catholic Bishops' Conference in India also took full part in the meeting. While the majority of the participants came from different parts of India, there were also Hindu and Christian participants from South Africa, Kenya, Trinidad, Sri Lanka, Bali in Indonesia, Malaysia, Western Europe and the USA.

The World Council of Churches has, through its programme on 'Dialogue with People of Living Faiths and Ideologies' spear-headed many dialogue programmes in different parts of the world with Muslims, Jews, Buddhists and people of traditional religions of Africa. The W.C.C. dedicated to the promotion of Christian Unity; is also well known for its firm stand on human rights, its commitment to the liberation of the oppressed and its efforts to combat racism all over the world.

The Rajpur meeting is significant in that this is the first International Hindu-Christian meeting of its kind, although the Council has, in the past, enabled many local dialogues in number of countries. The Dialogue at Rajpur included actual visits to places of Hindu significance such as Hardwar and the Sivananda Ashram at Rishikesh as the guests of Swami Chiddhananda who was himself a participant of the proceedings.

The meeting dealt with the theme 'Religious Resources for a Just Society'. Among the topics dealt with were 'the understanding of justice in the traditions and the way it functions in society', 'the use and misuse of Religious Beliefs in Developing and maintaining Social Structures', 'Spiritual Foundations of the Search for a Just Society' etc.

Among problems discussed at the joint meeting were caste, the place of women in society, the changing roles of traditional beliefs etc.

The meetings were jointly chaired by a Christian and a Hindu:—Dr. S. J. Samartha of the Church of South India, until recently Director of the Dialogue programme of the W.C.C., and Prof. K. K. Seshegiri Rao of the University of Virginia, U.S.A.

P. B. SANTRAM.

CASA—As Others See Us

(Extract taken from the report prepared by Miss Shatzi Schmidt, of the Emergency Desk of CICARWS, during her visit to the Indian sub-Continent.)

The programme here was arranged by CASA in order to visit several of the project sites under their direction. Some of the villages we visited are Phase III (development) projects; in addition, visits were made to a stock-piling facility, the opening of a grain godown and two Phase II (reconstruction) villages.

[AUGUST 1981]

If CASA can be used as an example of disaster response and the encouragement of local involvement, many areas and groups could benefit. When taking about the work of CASA in connection with our project, one person said 'The most important thing CASA does, is to let people do things themselves'.

Visits to project sites and discussions with CASA staff all confirmed this commitment on the part of the staff. It was clear that community involvement was high in the three villages which have new water storage tanks which were opened during our visit. In Kothapalli-Thummalapalem, Malakayalanka and Kammavaricheruvu, one quarter of the expense (labour) of the water tank was provided by the work of village families. These tanks are now clearly 'village tanks' and not 'CASA tanks'. Had a group built the water tanks for the village, the education which has gone on with the people and their development of community organization would not have been taken place to such a degree. Now, along with the storage tank, remedial writing skills have been taught, a community 'sangam' organized in each village and savings accounts and loans for fishnets and rickshaws started by the people.

The concept of education, both with the village

people and with CASA staff and church people, was stressed in a number of meetings. For the villagers this has meant basic reading and writing skills, health care and financial information. In villages where a year ago saving money was unheard of, this process has meant a sense of new strength for men and women (many of whom are widows since the cyclone). A number of children in each village proudly showed me their bank books; the president of the sangam showed papers of 98% loan repayment—many ahead of schedule.

The regional CASA staff in Andhra Pradesh talked clearly about the need of education for church leaders and clergy. They stressed the need for clergy to know which villages were hardest hit by a storm and the needs of that place, and also that the clergy must know how to encourage local involvement and development. 'If they don't know how to do that, then they shouldn't stand up and preach'. In connection with this, is the work being done by the 'Centre for Promoters of Rural Development' in Hyderabad and the proposal made by the CASA Chief Zonal Officer in Bombay for the training in the field of clergy and others. This later proposal will be a positive proposal, but obviously one which requires funding.

BOOK REVIEW

Christian presence in India: By Mathai Zachariah
Published by C.L.S., Madras, Pp. 145. Rs. 10.00.

This a collection of essays, selected, from the editorials Mathai Zachariah had written for the National Christian Council Review, between the years, 1968 and 1980.

Consisting of 52 essays, the book is divided into two parts. Part I deals with the church-work and witness while Part II is devoted to a discussion of national issues.

As M. M. Thomas says in his foreword: 'Mathai comments on all forms of Christian Presence in India with theological and social insights. These he has acquired not only through academic studies but also through years of dedicated service in the cause of Christ.'

The essays in Part I deal with the following issues: Religious Freedom in India Today—Issues in Theological Education—The Church's Diakonia in India—The Novel: the reflection of Man-Development—The Next phase—The concern for study—Aggiornamento in India—Development: an Indian view—Introducing the studies on man—The Church of North India is Born—Communication: a Multi-Media Approach—Love and Justice in the world of Tomorrow—The Indian Church: Identity and Fulfilment—The Growing Pains of the C. N. I.—Salvation oriented Action programmes—The Methodist Vote—Growing Together—'Kaattu Vithachavan'—The Indian Church and 'Interiority'—proclaiming Christ in an Age of Universal History—The Ecumenical Christian Centre—The Relief—Revolution Discussion—A council of Churches for India—He showed us the Lord—The Christian contribution in the Janatha Era—The Christian Response: some post-Emergency Thoughts—Subir Biswas: Friend of the poor—Christian Action Groups—Christian Concern for people's struggles—Integral Liberation—The church in the Un-certain Eighties.

Going through these essays, the focus is inevitably the Church, not as living organism, but as an institutional presence with a stance for priorities of structure alien to the genius of our society and culture—There are three tributes for late Metropolitan Yuhanon Mar Thoma, Canon, subhir Biswas, swami Abhishiktananda. From the spirit of protest of the 60's, and the transition of the 70's to the uncertain eighties Mathai comments in response to concrete situations rooted in the history of the church and the nation.

Part II consists of the following. Whither planning in India? A moment of Truth—The Freedom of the press—'Satyameva Jeyate' On the Road to Self-Sufficiency—Books for the Millions Athi—Vristi, Ana—Vristi. Our Fundamental Rights—The culture of our Youth—Women's Search for a Fuller Humanity—Is this the New day. Lord?—The New Day in India—Ideological Polarisation in Indian politics Today: Hopes and Despair—One year of Janatha Rule—The National Adult Education Programme—'Cry' my Beloved Country—The Heart of the R. S. S. —India's Nuclear Dilemma—The great Betrayal—Our National Priorities—Twilight.

Under Part II as given in the list above, the nation at large is surveyed from an editor's point of view. The stress is on action, political and social. There is call for a radical transformation or new priorities such as adult education, books to bridge the gap, women's contribution for a fuller humanity, etc.

There are two poems by Mathai and the book closes with a postscript. These reflections and insights will be useful to Christian sociologists, theologians, editors and laity at large, who, desire to look at our main stream of church and national life not merely as spectators, but as participants. The price of the book is economical.

PRINE JESUDHASON

NOTICES

THE NATIONAL COUNCIL OF CHURCHES IN INDIA

Christian Council Lodge, Nagpur, M. S. 440 001

The National Council of Churches in India is offering Scholarships.

1. For deserving poor students in :
 - (a) Degree courses.
 - (b) Postgraduate Courses.
2. For Class IV Staff in Churches and Christian Institutions to offer them an opportunity to learn some skills for the betterment of their future.

Application forms separately prepared for the two categories given above will be available from the Office of the National Council of Churches in India, Christian Council Lodge, Nagpur, M.S. 400 001, after July 15, 1981. Persons requesting application form must indicate clearly whether they wish to apply for Scholarships for College Studies or for training in skills offered to Class IV staff.

The Closing Date for receiving applications will be Sept. 15, '81.

The application must be supported by a letter from the Head of the Church stating that :

- (i) The applicant is a member in the good standing of the Church ;
- (ii) The total annual income of the applicant's parents together does not exceed Rs. 5,000.
- (iii) The applicant has not been awarded any other scholarship either by a Church or by the Government or by any other institution.

Applications complete with supporting documents be mailed to the General Secretary, National Council of Churches in India, Christian Council Lodge, Nagpur, M.S. 440 001.

M. A. Z. ROLSTON,
General Secretary.

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Sunday, November 1.

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Nilgiris, Tamil Nadu.

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RESEARCH ASSISTANTS

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World Vision of India is a Christian humanitarian registered agency involved in development, childcare, relief and Christian life enhancement. A Study, Research and Training Cell has been set up in the Operations Department to evolve new and effective development and evangelism strategies for the total work of World Vision of India.

Applications are invited for the following posts from committed Christians who are interested in research work and willing to do extensive field visits all over the country:

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The basic qualification for the above posts is a Masters's Degree in Anthropology and a B.D. respectively. Special training and experience in rural areas, social concern etc. for about **three** years would be desirable.

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The Executive Director
WORLD VISION OF INDIA
P. O. Box 507
Khaleel Shirazi Estate
Pantheon Road
Egmore
Madras-600 008

before **AUGUST 31st, 1981**. Candidates called for interview will be paid second class railway fare to and fro and incidental expenses. Those who applied and were interviewed earlier need not apply again.

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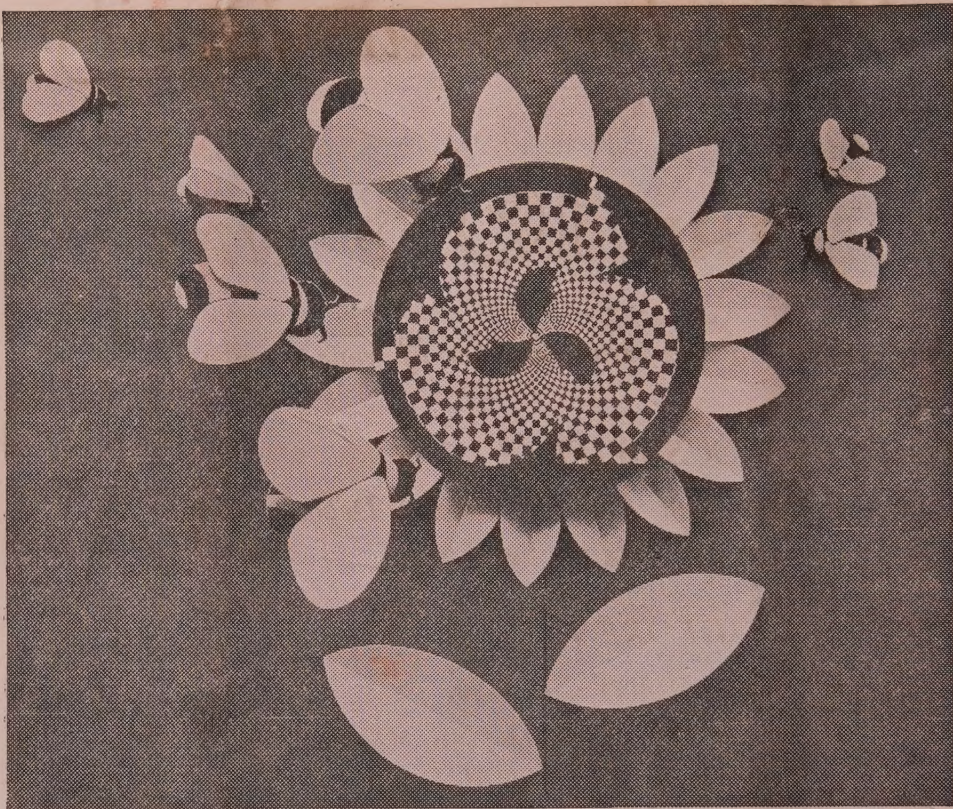
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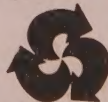
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